

Forth such men in his service? Under God they were *our* missionaries, doing his work for us. Their lives of self sacrifice and their christian death we feel to be an honour to themselves, to us, and to the church.

Their places are vacant now, and souls are miserably perishing for whom they laboured and prayed. Were our three brethren still at their post, it would be no unreasonable addition to their strength to send forth, as we are now doing, Messrs. MORRISON and GORDON; we *could* do it. The church, with the aid of sister churches, would cheerfully bear the expense. But now, alas, we cannot even make our Mission as strong numerically as it was before death first flung its dark shadow over our path. Three have fallen; we are sending forth but two!

What think our *young men* of this state of our Foreign Mission? Is this just as it should be? Must we confess that the spirit of christian enterprise is failing among the ranks of our rising ministry, and that we have none to fill the ranks thinned by death? California, Australia and New Zealand have their gold fields, and our young men encounter the perils of land and sea in search of the precious ore.—Shall we not go as far for priceless souls? Life is risked and often sacrificed at the shrine of Mammon; and shall Mammon have more devoted servants than Jesus Christ! It is hardly reasonable that worldly men should incur greater inconveniences and risks in search of wealth than the followers of Christ do for eternal wealth and the welfare of innumerable fellow-men. For the paltry and passing rewards of this world not a few of our young men risk limb and life in the American war: shall our young ministers shrink from this great warfare where victory is sure and the reward is infinite? Will *you* not do for the sake of the Gospel what they do for “filthy lucre’s” sake.

It is a noble service to which we are called, and one which we know will be crowned with abundant blessing. Christ’s parting command was, “Go ye into all the world, and preach the gospel to every creature;” and to obedience is attached the promise, “Lo, I am with you alway!” The church that goes forth evangelizing the world may

well expect revival and prosperity at home. Christ’s presence is the best of blessings; and this blessing is secured by obedience to this command. Those therefore who go forth to the heathen are benefactors in a two-fold sense: they are the means of saving many souls where they labour, and they open the floodgates of heaven for the church that sends them forth. If therefore, you love the souls of the perishing heathen, listen to their wail of sorrow and go forth; and if you love the church at home, go far hence to the gentiles, that Christ may give his presence more abundantly to us whom you leave behind.

In the earlier ages of Christianity those who went forth to found new churches frequently bore with them the bones of some martyr to keep them in mind of the serious character of the work in which they were engaged. Disaster and death were looked for; all dangers were defied, and all obstacles overcome through the power of the cross. Are we to lag behind the ancient church in earnestness, courage and self-devotion? Shall not we like our brethren of old sacrifice, at the call of the church, talents, youth, home, all the delights of social intercourse and the advantages of civilized life, to raise the fallen and bear light to those who sit in darkness!

Hitherto the very flower of Christ’s army have gone to the Foreign field, and these have won crowns of immortal glory. The Presbyterian church of the Lower Provinces now calls on her sons to go forth: will there be no response?

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### DISCIPLINE.

Our reforming ancestors paid much attention to church order and the maintenance of the discipline of Christ’s house. They multiplied rules and regulations, and were stern, harsh and perhaps in many cases cruel in their treatment of offenders. It must be remembered, however, that they had to do with a rude age, and to deal with men of rough manners. Society in general was harsh; civil as well as ecclesiastical authorities were severe in punishing transgressors.